

although it was accepted eventually for the whole mepire. So much for 1. the calling of the council.

2. The end of Arianism

The council proceeded to declare its acceptance of the Nieene creed and in fact to enlarge the creed somewhat in order to make it more explicit although it did away with the statement ~~that~~ the end of the creed as we read it before which laid a curse upon those who would give particular Arian statemtns.....they made the creed a bit more explicit on certain points. The coujncil declared that this was the orthodox Christian view which should be held by those in Christian churches. Now the churches in Constantinople during the previous time, = only & Arianism had been preached that is not quite altogether true. You remember that Novation in the time of4 in Tarshish, Novation in Rome had a schism out of the Roman church.

The followers of Novation had continued (this is now 150 yrs. later and it is quite a substantial denominations). It is never called a heretical denominations. The only difference between them and the others is that he thought the bishops ~~was~~ were not properly elected and he was too lax on those who had fallen into sin.

So the Novation groups which had groups all over the empire, all thgough this period carried on meetings in Constantinople, and had held greatly to the full deity of Christ. So the emperor gave a concession that the Novationists were to be allowed to continue to hold their services in Constantinople because they had the truth of the Nicene Creed, when all of the others in Constantinople had turned to Arianism.

- So & perhaps it is worth giving a number to this.
1. Calling of the council
 2. end of Arianism
 3. recognition of Novationists

I hesitated on putting that point in because it was not an official act of the coujncil and it later on will develop that the novations will have a certain amount of persecution. We don*t know when they disappear but they were a godly earnest christian group, a small denomination that kept its loyalty to the faith when Arianism had spread to the greater part of the churches.

4. Macedonianism = This is the view of Macedonius that it is true that God"s son is ~~not~~ co equal with God the Father. The whole deity of Christ is believed but the holy Spirit is subordinate. So that was Macedonianism and the council condemned that.